

THE LITTLE UNITY.

—* TENDER, ÷ TRUSTY ÷ AND ÷ TRUE.*—

VOL. I.

CHICAGO, OCTOBER 16, 1881.

No. 14.

What to See.

"BOOKS IN THE RUNNING BROOKS,
SERMONS IN STONES AND GOOD IN EVERYTHING."
Shakespeare.

EARTH-STAR.

IN gravelly ground you may sometimes find, after a period of rainy weather, queer objects which at first sight look startlingly like big brown spiders. On closer inspection they are seen to consist each of a tough, leathery, star-shaped disk, from two to three inches in diameter, surmounted in the center by a round ball of soft skin which has a little irregular break at the top. If you pinch this ball a cloud of smoke comes out of it, just as it does from the little puff-balls of the pastures when you tread upon them. Indeed, the two are own cousins, though we do not see one quite as often as we do the other.

The smoke is really made up of millions of tiny seeds or spores, as they are called, which fly about in the air until they come down to the ground ready to grow into a new puff-ball or earth-star, which is the name of our vegetable spider. When the earth-star first appears it is not a star at all, but a round ball. Soon, however, the tough outside covering splits from the top downward into lobes which open and spread out until they form the star, the delicate inner ball being left in the center. The number of the lobes differ; sometimes there are only five, and again there will be as many as fifteen.

Botanists give to this little inconspicuous brown star a long name, *Ge-Aster Hygrometricus*, the last word meaning moisture measurer, and this is the strange part of it: When the weather is very wet the lobes of the star turn downward so that only the points touch the ground, or, in other words, the spider stands on the tips of his toes. The star is a rich dark-brown color, the ball being a little lighter. As it grows dryer the star gradually flattens, and then the lobes begin to turn upward until at last they curl over and cover entirely the soft inner ball. They become hard and of a light-brown or dust color, and are difficult to distinguish from the pebbly gravel upon which they lie. In this state they may be kept for years, and at any time soaked out in water to their former condition.

I have found them in February, and after being repeatedly snowed upon and frozen, then dried and scorched by a summer sun, in September they were seemingly in as good condition as ever, the little balls being, however, merely empty skins which had long ago given to the winds the spores they contained.

ROSE HOLLINGSWORTH.

Most caterpillars remain quiet by day when they need protection, and feed at night.

PACKARD.

A CURIOUS SHOE.

The old woman and her numerous family, who had so many domestic troubles in the legendary shoe, have been outdone, I think, by a family, or rather a whole colony, of little people, who lived in a "really and truly" old shoe that I know of. In fact, they not only lived in the shoe, but all over the outside of it as well; and each one lived in his own little house, which he located, no doubt, in just what he thought the most desirable spot for a residence. But in the end they became so numerous that the new comers were obliged to place their houses on top of the others, or wedge them in between as best they could.

These little people did not live in a brook, like some you have read of, but in the ocean; and although you may never have seen any of their kindred in their homes, you have surely met them at your own dinner tables, for they were members of the old and respectable oyster family.

Very young oysters swim about in the water at their will; but as they grow older, having, as we may imagine, sown their wild oats and become more steady in their habits, they settle down on some object and remain there the rest of their lives. In this case it happened to be an old shoe that had been thrown into the water. Their shells are often found in curious clusters, where many generations, it appears, have attached themselves to the same object; but this shoe, with its many deserted tenements, is the most curious one I have ever seen.

ALICE B. CROSBY.

Late in October, or in the early November days, when you go over the hills to find the small yellow flowers of the witch hazel, the latest blossom of the year, do you know that you can, at the same time, gather the buds of the spring's earliest and sweetest flower, the trailing arbutus? Brush away the brown leaves that make the warm, close shelter for the vines, and you will find tiny little buds of soft malachite green. Now look around and find some of the lovely mosses that are sure to be near by; and if you will carry the buds home and surround them with moss, keeping it moist, and covering it with a glass cover, you will have, for Christmas, fresh, sweet and perfect blossoms. They will not be pink; it takes the breeze and sun of out-doors to give the arbutus its lovely color, but they will be a pretty bit of spring in mid-winter.

M. B. C. S.

The bright, pea-green leaf hopper abounds late in the summer, with others of its ilk, in the highly-colored grasses of damp places which retain their freshness late in the autumn.

A. S. PACKARD.

Goodness consists not in the outward things we do, but in the inward thing we are. To be is the great thing.
—Chapin.

What to Do.

"THREE-FOURTHS OF LIFE IS CONDUCT."

—Matthew Arnold.

BE IN EARNEST.

THIS is the secret of character, of success. It is having a purpose in life, and trying to live up to it, which makes one great. When Charlotte Cushman was asked what had been the rule to which she owed her success, she replied, "Be in earnest." It is surprising to see how much earnestness has to do with happiness also. When we hear of people who are tired of life, we often learn it is because they are not thoroughly interested in any work or subject. When we discover children "in mischief," as it is called, we find it is because they have no good object on which to use their energy.

Earnestness produces enthusiasm, and that leads us to see the best in things, and so gain the most of pleasure and profit from them. Earnestness makes courage, and that helps us to overcome failures and struggle toward what we are aiming for. Earnestness develops character, and that is a foundation upon which our friends rely and to which strangers look with respect.

In one of the early numbers of *LITTLE UNITY* you were told about "Dont Care" children, those who are not in earnest. And now if you will apply those suggestions to these words, I think you will agree that we have a very useful and inspiring motto in the phrase,

Be in Earnest.

We could not ask for a better illustration of its worth than in the great and good man who has so lately left us, and for whom all our nation mourns,—President Garfield. As I write this, I am sitting upon a hill-side in New Hampshire, and looking across a broad valley with fields and woods just showing the crimson and yellow of autumn, to a range of mountains where rises the summit recently named in his honor, Mt. Garfield. Here under the maple trees I kept my own quiet memorial service on that day of his funeral, when all over the country people gave up their business and amusements in respect to his memory. As I looked over at the beautiful peak, rising in such still grandeur against the blue sky, I thought it a fitting monument to him, surrounded, as it is, by mountains bearing the names of La Fayette, Franklin, Washington, and others great in our country's history. And I thought, also, that it truly represents the influence of his character which will outlive our generation; just as this mountain will stand for children's children to see.

It is a simple peak, and points directly upwards,—in this it typifies the straightforwardness and earnestness of his nature. For President Garfield was an earnest man: of this we are sure from what we have heard of his life at school, in the army and in congress. Everywhere he made good use of his opportunities. Let us also do our best with our means, and be thorough in all things.

H. S. T.

Character out-ranks everything.—*Effinger.*

GAMES.

There are various games of questions, besides the one called "Characters" or "Literati." First, we think of the old ones, "Throwing Light" and "Twenty Questions." In the former, one person goes out of the room while the rest of the company decide upon some object, and then returning, ask any number of questions of the members in turn, all of which must be answered by "yes" or "no." In the latter, one person thinks of an object and all the others try to discover it; but they are limited to twenty questions, which they must all agree to ask, and which must be fairly answered by the one responding. Those familiar with this game know how exciting it sometimes becomes,—what curious and remote objects are often guessed, and what discussions may arise afterwards about the propriety of some of the answers.

A new form of this game is the one called "Clumps" or "Camps." The company is divided into two equal portions, who sit as far as possible from each other; in different rooms if they can. Each chooses a delegate; the two meet and secretly decide upon some object, and then go separately to the party not their own, who immediately begin asking questions. These are to be answered fairly, as in "Twenty Questions," but their number is not limited. The party first discovering the object announces it by clapping hands, and returns the delegate sent to it, besides recalling its own member. A new choice of delegates is then made, and the game proceeds as at first. Great is the excitement in the opposing camps as the questions near their climax, and woful are the expressions if, as sometimes happens, one party continues to grow smaller, losing member after member.

The Geography Game is also played by dividing the company equally. Each side chooses a leader, and the two sit opposite each other, a little distance apart, with their respective adherents grouped as closely as possible behind them. The leader on one side speaks the name of some city, beginning with the letter A, and commences to count aloud about twice as fast as a watch ticks. Before he reaches twenty, the other leader must speak the name of another city beginning with A, and then commence to count. If either leader reaches twenty before the other takes the count, then their side wins, and the letter B follows, the victorious party speaking first. If a name which has been given before is repeated by either party, then it is lost, and the opposing leader proceeds toward twenty until a new name is given. In order to avoid confusion, it is necessary for all to remember that only the two leaders are to speak aloud, and the others are to whisper to them the names which they wish to suggest. Also let them bear in mind that while their own leader is counting, their side is all right; but as soon as the opposite leader begins to count, then they must whisper a name as quickly as possible. Sometimes the victorious party claims a member from the other side each time; but it is a rather better way to preserve the parties equal and keep an account of the number of letters each wins until the whole alphabet has been exhausted, perhaps. This game may also be played using the names of animals, if a change is desired.

H. S. T.

"Unity" Sunday School Lessons—Series X.

TALKS ABOUT THE BIBLE.

BY NEWTON M. MANN.

The References in this Series of Lessons are to the Bible itself, and to "A Rational View of the Bible," by the present writer, pp. 206, 50 cts. For sale by the Colegrove Book Co., Chicago, and by the publisher, Charles Mann, Rochester, N. Y. References to this book are made by the abbreviation R. V. B. Other works therein referred to will be of great service to the older classes.

LESSON III.

THE AGE OF EARLY PROPHECY.

(Read R. V. B., pp. 33-48.)

GOLDEN TEXT.—"Would that all the Lord's people were prophets, and that the Lord would put his spirit upon them." Numbers XI: 29.

I. DATE OF THE OLDEST BOOKS.

No book of the Bible, as we have it, can be shown to have been written earlier than the 8th century, B. C. Let me see that you understand the meaning of this date. What century is this in which we live? When did it begin? When will it end? As time advances the figures of our date increase, but as we reckon time before Christ, the figures decrease as the years go by. The 8th century, B. C., began eight hundred years before Christ, and ended seven hundred years before Christ. The reasons for thinking the books are not older than that, are not all such as you can at present get hold of, but you may see the force of one or two of them. Suppose you should pick up a book bearing no date to tell when it was published, and come upon the word "Yankee," what reason would you have for saying the book must have been written less than two hundred years ago? If you should find in it a reference to the assassination of two American Presidents, how recently must the book have been written? In such ways scholars fix the period within which the different parts of the Bible were written. Again, you can generally infer that the events a person narrates are not what he has himself seen, if they are very hard to believe! If the story is—awfully big, it is likely to be about something that happened before he was born. (R. V. B., p. 34, note.) The Bible books that are full of big stories were not written in the time of which they treat.

II. CONDITION OF THE PEOPLE.

The scattered traditions in the historical books give indications of the character and condition of the people in those early days. Do you find that they worshiped stones? (Gen. XXVIII: 18; XXXV: 14.) That they attributed magical power to trees? (Ex. XV: 25.) That they worshiped fire? (Ex. III: 2; XIX: 18. R. V. B., p. 35.) That they believed in many gods? (Ex. XXII: 23; XXIII: 24, 32; Deut. X: 17.) That they made images of Jahveh? (R. V. B., p. 35, note.) That they offered human sacrifices? (R. V. B., p. 36.)

III. THE FIRST PROPHETS.

We ought not to expect much from the first prophets to rise among such a people. They would not attempt to correct all these errors—would have no desire to do so. One step at a time! was the way of nature. The early prophets undertook one thing—to put down the worship of every other god but Jahveh. What had been the policy of Solomon in respect of the worship of foreign gods? (1 Kings XI: 5-8.) What said the prophet Ahijah to this? (*Ibid* 29-34.) Whom did he commission to rebel and establish a kingdom which should have no god but Jahveh? What images did this king set up at Bethel and Dan to represent Jahveh? (1 Kings XII: 28.) These images were kept in use more than a hundred years. Still in use in Hosea's time. (Hos. X: 5; XIII: 2; XIV: 2.) Do we hear that the prophets Elijah and Elisha objected to them? (R. V. B., p. 39.) These prophets were rude men, with only one great aim. What was that? (1 Kings XVIII: 21.) How did Elijah put away the service of Baal? Afterwards, when the worship of that god was reinstated, what zealous servant of Jahveh did Elisha appoint to put it down? By what trick did he secure the destruction of the prophets of Baal? (2 Kings X: 18-26.) What did this lover of Jahveh do about the golden calves at Bethel and Dan? Can it be possible that these men had ever heard of what we call the Second Commandment? The Decalogue, as we have it, could not have been in existence at that time. (R. V. B., pp. 39, 40.)

IV. THE FIRST STEP FORWARD.

What the prophets before the 8th century, B. C., taught was, that Israel should worship only its own God. To bring the people up to this one thought was all that they could undertake. They got no further themselves. Do they anywhere tell how Jahveh should be worshiped? Do they prohibit the use of images? Do they question the existence of other gods? Do they teach gentleness and kindness? On the contrary, are they not often fierce and cruel? (1 Sam. XV: 3, 32, 33. 1 Kings XVIII: 40. 2 Kings IX: 6-10.) Did they not admit that there were

other gods besides Jahveh? (R. V. B., pp. 42, 43. Judges XI: 23, 24. 2 Kings III: 27.) Their notion seems to have been that every nation ought to have its own god, and that the gods of other nations were every whit as real as Jahveh. Their point was, that Jahveh was the only one that could be depended on to do anything for Israel; therefore it was best for Israel to devote itself exclusively to him.

V. THE "HIGH PLACES."

Many ancient people preferred to worship on hill-tops and mount. aims. Can you think of any natural reasons for this preference? Do we not ourselves like to set a church on high ground? At any rate the hills of Palestine were crowded with altars in the days of the early prophets. There were altars to Jahveh, and, right along side, altars to various other gods. The people went up and worshiped which they pleased. (R. V. B., p. 48.) The effort to dislodge the foreign gods from these heights and leave Jahveh in sole possession did not succeed. So, among the strict sort, these places acquired a bad reputation, just as a grove may with us where some go to hold a camp-meeting, and some to gamble and carouse. A later generation of prophets sought to abolish the "high places," and make it unlawful even to worship Jahveh there.

LESSON IV.

THE EARLIEST BOOKS.

Read at least the first chapters of Amos, Isaiah and Micah. R. V. B., pp. 63-66.

GOLDEN TEXT.—"Seek good, and not evil, that ye may live." Amos V: 14.

I. THE FIRST GREAT PROPHETS.

You hardly need now to be told that the books of the Bible are not arranged in the order in which they were written. You must not suppose that because *Genesis* undertakes to tell about the earliest times therefore it is the oldest book. In the earliest times men did not write books. There had to be education and development first. The first educated men Israel had were the prophets of the eighth century, and the first of these, in order of time, begins his name with the first letter of the alphabet. He is a noble soul, and strikes a high key. What is his name? Where did he live? When? The marginal date in your Bible is not wrong. What is the date he himself gives in the first verse? Of Hosea we can speak with less confidence in every respect, but he appears to have written at about the same time. The Song of Solomon, though not the work of the king, is to be reckoned among the oldest books of the Bible. (R. V. B., p. 65.) Writings are not always made by persons whose names they bear. Do you remember the great speech of Adams, ending with "Sink or swim, survive or perish, I am for the Declaration?" Who wrote that speech? and how long after the signing of the Declaration? What reason had unknown writers to attribute their productions to David and Solomon? Might not a book come into notice and be preserved in that way which would otherwise be lost? What book of piety has been ascribed to David? What wisdom-books to Solomon? From what you can learn of these kings, do you think them so very pious or so very wise? Which appears to be the oldest Psalm? (Ps. XLV.)

II. THE GREAT AWAKENING.

In English literature you have heard of the Elizabethan age. It was a bright time. An unusual number of wonderful books appeared. The eighth century B. C. was such an age for Israel. Isaiah lived then and made a great name. Micah also, and Zechariah, beside the two already mentioned. Others, whose names we do not know, produced remarkable writings which we find scattered through various books where long afterwards they were gathered up. (Deut. XXXII, XXXIII; Ex. XV, 1-19; Proverbs X, XXII, XV-XXIX.) Some set to work also to gather the traditions and scraps of older writing into a connected narrative of Israel's fortunes through the preceding five hundred years, with stories of the patriarchs, the flood and the antediluvians.

III. EVENTS OF THIS TIME.

Children wake up when a great noise goes on. A people's mind is aroused by great events. The whole world was astir in this eighth century B. C. What mighty empire had arisen in the East? What still great monarchy at the Southwest? Were not the little kingdoms of Israel and Judah in constant danger of being swallowed up by one or the other? When people are in danger they are on the alert. They keep their eyes open. There is call for wise heads as well as strong arms. What threatening situations can you mention in the early part of the century? (2 Kings XV: 19, 20; 29, 37; XVI: 5, 7.) What was the final result to the Northern kingdom? (2 Kings XVII: 6.) What great prophets were then preaching in the Southern kingdom?

IV. THE CHANGED TONE.

Do you see any difference between the temper or disposition of the eighth century prophets and that of the elder prophets? Select some fair text from each of these: Amos, Micah, Isaiah (first part), Proverbs

(parts above noted) and set them alongside some characteristic sayings of Elijah and Elisha. The former may be just as stern, but are they as fierce? Would you have been afraid to meet Amos or Isaiah? But how would you like to have met Elisha on a country road? (2 Kings II: 23, 24.) The old prophets were concerned lest Jahveh would not get enough worship; do you find that the eighth century prophets have any such anxiety? (Open them anywhere. E. 9; Is. I: 10-20; Amos V: 21-27.) What are they anxious that the people should do? (Is. I: 16-17; Micah VI: 8; Hosea VI: 6.) As regards the way to serve God and the way to treat people, whom do they seem to you to preach like? Have you not heard the same teaching in the Unitarian church and Sunday School? And is it not a great thing that these men, more than seven hundred years before Christ, should have spoken such noble words? I hope you will take more and more pleasure in reading the words of these glorious heroes of that olden time.

What to Read.

"THE HARDEST WAY OF LEARNING IS BY EASY READING."
Theodore Parker.

TWO YEARS BEFORE THE MAST. By R. H. Dana, Jr. Boston: Houghton, Osgood & Co. 1869.

There is, sometimes, in the boyish heart a wild love or fancy for going to sea. It seems to be made up of restlessness, romance, and desire to get away from lessons and to see foreign parts. Wise friends restrain the majority of such boys, but a few unhappy young fellows accomplish their desire and are miserable for years.

We have at the head of this page the title of a book very good, for boys in this frame of mind, to read. It is not dull, but, on the contrary, entertaining. It gives the actual experience of a gentleman who made the voyage round Cape Horn to the coast of California, to get hides, in the old days before gold was discovered, or California was a part of the United States. He had to take all the roughness of the life, to eat coarse food, to sleep by watches, to wash and mend his own clothes, to do all the drudgery of a sailor, and share the prosaic detail that goes on beneath those white wings that are so beautiful as we look at them from the shore. Probably his education enabled him to enjoy sights and sounds of natural beauty which the average "Poor Jack" may not notice, but in no other respect did his way of living differ from that of the rest of the crew.

In California the work was even harder than at sea, while the crew collected and cured hides for the ship's cargo. This was at that time the chief trade of the coast, a lonely, thinly-populated region, where now great cities stand and commerce reigns. In this labor the sailors' time was passed, and this is often the case in visiting foreign ports. The sailor must work while the captain goes ashore, and when he gets his rare holiday, is but too apt to spend it in the lowest quarters of cities, hardly learning anything of the real country. A ship's forecastle is no vehicle for the traveler.

Boys from ten to fourteen years old generally like this book very much, and so do some girls.

THERE SHE BLOWS; OR, THE LOG OF THE ARETHUSA." Capt. W. H. Macy. Boston: Lee & Shepherd. 1877.

This is a smaller book, the narrative of an old whaler. It is hardly so entertaining as Mr. Dana's, yet full of adventure, a whaling voyage being of course more perilous than one round the Horn. It gives also an accurate, truthful picture of "Life on the ocean wave."

TO LITTLE UNITY READERS.

Big Folks and Little Folks, Parents, and Sunday School Teachers.—
DEAR FRIENDS: LITTLE UNITY comes to you for the fourteenth time, and now I want you to sit down with me and have a real candid talk. Tell me honestly and frankly just what you think about it. Are you glad or sorry that it was started? Some of you have assured me that you liked LITTLE UNITY much, and have told me what articles you liked best. Others have laughed at it, and cruelly suggested that the little paper-baby belonged to that kind that die early from brain fever or the rickets. I know that a great many have thought that it was too sober. I told you at the outset that I did not expect to make a funny or a jolly paper, that indeed I hardly thought I could make it interesting except to those who were anxious to use it as a help towards being good, useful and thoughtful. How many of you have kept the files? Those of you who have, please gather them together and turn them over now, with Uncle Jenk. On the first page we have given thirteen helps to the curious eyes, in which Miss Clarke has told us about mosses, ants, grasses, plants, rushes, eagles, white-weed, the "Little people in the Brook," and quite a number of other things. Mrs. Wells, on the second page has given us seven little sermons. I am sure that they are more simple and shorter than those you would hear in church. One lady thought that the one on "Sincerity in Work" would alone justify LITTLE UNITY's publication for a whole year, and hoped that it would be printed in a little tract and distributed through all our Sunday Schools. Miss Tolman has given us six mottoes to hang upon our walls, and has told us how to play eight jolly games. While the Ladies' Commission in Boston, who are so anxious that children everywhere should read only good books, have given us a valuable list, and many suggestions concerning books. In the Sunday School department we have given two complete courses of lessons, and have begun the third, and also thirteen of Mr. Gannett's hints. Now, I would like a letter from every one of LITTLE UNITY readers. Will the children tell me what part of it they like best? Have they tried any of the games? Have they read any of the books suggested? Are they more interested in children's clubs? Perhaps they are ready to try to organize one in their Sunday School or neighborhood. Will the older ones tell me how they think we can improve it? I want these letters for my own reproof or encouragement, and for the benefit of Mrs. E. T. Leonard, who has had charge of the Club Exchange thus far, and who, with the next number, takes editorial charge of the whole paper. The only change in the spirit and management of the paper to be looked for, are the improvements that are likely to follow from our experience in the past, and the increased time and attention that LITTLE UNITY is to receive in the future. Of these the new editor will speak in the next number. Address all answers to this letter to the retiring editor, Jenk. Ll. Jones, 40 Madison St., Chicago, Ill. All contributions hereafter to the new editor, Mrs. E. T. Leonard, Hyde Park, Ill.; and all business communications as before, to the publisher, the Colegrove Book Co., 40 Madison St., Chicago, Ill. To the children who read LITTLE UNITY and work with it, I hope still to remain,
"UNCLE JENK."

Our to-days and yesterdays
Are the blocks with which we build.—Longfellow.

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